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621 783 kin shared the hero's lot in this way, I was given an incredible list extending, in some cases, to the above mentioned five removes — and on both the man's side and his wife's. Such wholesale purification would have disrupted the life of several villages but, on further inquiry, it appeared that those at a distance "felt the power would not reach so far." A second cousin, or even a third, living in the same village would "think it safer" to bathe and go saltless but a sister who was far away might take no precautions at all.

431 602 The same considerations applied to the gift giving. At the war purification an elaborate dance was performed by paid dancers, the pay being furnished by the hero's kin. There were no stated obligations." "If his father had nothing to give, an uncle might do it all." Or even a "distant uncle" *if he lived near*. The underlying idea seems to be that this payment was an investment in blessing. The hero, when he became a "ripe man" would enjoy a material success, either as a hunter or as a paid singer and his neighboring kin would naturally share in the proceeds. The one who had given most would be repaid accordingly.

621 602 We have pictured the geographic group, selected by circumstance and economic necessity, as the most important one. But the duties toward this group did not preclude relationships with other kin and these were kept up, often under great difficulties. Ties with the nearest kin, such as parents or children, were not allowed to lapse no matter what the distance and other relatives when they became neighbors, were immediately included in the gift giving circle. (I. 1. D; I. 4. B, I. 6. D. 2; I. 7. B. 2). But there was a general range of duties to be observed toward any class of relatives, geography permitting, and these may be taken up for each class separately.

593 857 [868] SIBLING CLASS. Siblings were brought up in the same one-room house but a sex distinction began very early. Boys followed the men, learning to hunt and to till the ground, girls kept with the women, gathering food, fetching wood and water, grinding corn and making baskets. The fear of the menstruating woman caused a separation between the two groups so that even husband and wife were seldom together during the day. Boys played together and, when they wanted more companionship, sought out their male cousins who generally lived near. Girls formed a group with their female cousins.

593 Between brother and sister as between the remoter "siblings" of opposite sex, there was a mild respect relationship. No brother and sister would stay alone in the house at night or be seen out together. Any sister had a special duty to prepare food for her brother, even

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more than for the other male relatives and he, at need, would hunt or till the land for her. But the relationship was one of help without intimacy. 593

The close tie with siblings of one's own sex and respectful help to the opposite sex, continued into adult life. The brothers, during their father's lifetime, worked together under him, often living in the same house and bringing their wives home to share it. On the father's death, they built themselves separate houses but often they continued to share the land and its proceeds, their wives cooking together in a common kitchen. (I. 2. A; I. V. A and C). 592 593

Even if the brothers divided their land, they acted in many way as an economic unit. Ceremonial payments falling upon one member were made by the whole group or by that member who could best afford it. Vengeance for murder — a rare occurence — fell on any member of the group who was available. Dependant relatives were billetted in any of the houses as convenient and the young people of the group worked for any member as ordered. The junior levirate was strongly in force and an older brother, dying, would be replaced in his household by one of the younger ones. 593 [628 682] [587]

The companionship of sisters somethimes lasted equally long. After sleeping on the same mat through childhood two of them, or even three or four, might be married to the same man and continue to share their tasks till death. Even though they were not co-wives during life, the younger might marry her sister's widower and care for her sister's children. [587]

But when the sororate was not convenient, the connection of sisters with all their siblings temporarily lapsed. A woman was always expected to marry into another village so as to avoid her blood kin, and in her husband's household she became part of a new female group, composed of sisters-in-law married to the sons of the family. Often she was too far off for her siblings even to send her gifts, for only one gift exchange between such a brother and sister is mentioned (I. 3. B). If her brothers went through ceremonial purification, she might not know of it and would be absolved from bathing and fasting. She would go through these rites with her new family; her husband and his resident brothers. [582]

But this separation, dependent on geographic limitations, was often only temporary. If the sister's marriage was broken up by death or divorce, she immediately returned home. (I. 3. B). If she were too old to remarry, her brothers would provide for her as suited their arrangements: either in a house with one of them, in a separate house, with a field of her own or with produce from the common field. If she was still young, it was their duty to find her 593 587 584

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another husband. "My brother found a man for me. I did not want that man but I could say nothing against my brother," (26). The males of the group were in authority and their responsibility for the sister was resumed as soon as her connection with the distant village ceased.

This sometimes happened without her losing her husband. For various reasons, listed elsewhere, she might find it convenient to return with her husband and share the family land. No objection was ever made to this practice and for three groups of brothers only, there are five groups including one or more sisters. (I. 1. A. B. C. D. E; I. 3. B. 5. 9. and 12; I. 6. A. B. C. D; I. 7. A. B. C; I. 8. A B. C. D. E). In such a case, the sister's husband was given exactly the same status as a brother, sharing land, services and payments. But the sex division continued for even adult men should not converse too freely with their sisters. It was the sister's husband who received intimate treatment, while the sister joined the group of her brother's wives.

Outside the group of blood brothers and sisters, were the "distant siblings", the cross and parallel cousins on both side of the house with whom marriage was forbidden. But the relationship was sometimes rather vague if the relative lived in a distant village. "They married me to one whom I called elder brother but he was very distant. And he lived in another village so we thought there was no harm" (26). In childhood, if cousins were the children of brothers, they might live very intimately but as they grew up, they formed their own sibling groups and were cut off from their former companions. Still, they were thought of as potential intimates and, whenever the geographic difficulty could be overcome, they were accepted into the circle. "I heard this story from my father's sister's daughter's daughter's daughter. She was living with us that winter" (26). In cases of necessity, also, duty to a sibling had to be done at all costs. I. B. 1 was an old man with three wives but when his distant senior sibling died and there was no one to marry the widow I. B. 1 became her titular husband although neither he nor she cared to have her live with him.

It may be of interest to note whether Papago behavior shows any emphasis on seniority outside that involved in the levirate and sororate. Very little is apparent for, although in the origin myth, the supernaturals strove for the title of Elder Brother, no modern informant could explain why the title was important. Such a title is usually connected with inheritance of property or office but Papago sons inherit the father's land equally, sometimes without dividing it. I. 1. 8. B. 1, an oldest brother, voluntarily absented himself and

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left the inherited field to the others. Ceremonial and secular office were handed down by the father, not to the oldest son but to that one fittest to receive them. "I started teaching my ritual to my oldest son, but it seemed he couldn't learn. Then I tried the second but he was always away, working for the Whites. Now I must get a nephew," (2). The father-in-law of 21 tried teaching the calendar stick to his son, found him a poor memorizer and gave it to his son-in-law. Thus the eldest does not inherit property or office nor does he, apparently have authority. (I. 1. A an oldest son and II 1. 8. A. 2, an oldest daughter, took authority in their groups, but this was rather by virtue of character than seniority.) It is true there is authority in the family but it is exercised by the brothers in a group over the sisters, not by one oldest son.

Seniority would seem to be referable only to sororate and levirate, which dictated the kinship terms and we may question whether its appearance in the myth is not also a heritage from some of the other cultures where the same myth is found and where the older brother may have more importance.

Sibling behavior according to this data matches sibling terminology in those points emphasized by the terms, which are points having to do with marriage. Cousins on both sides of the house are considered equal and are impossible as mates while their age status is important because of junior levirate and sororate. But in daily life there appear two other important factors, not reflected in the terms: sex of the relative which conditions social behavior and geographic situation on which all kin behavior is contingent.

PARENT CLASS. Probably the most intimate relation in Papago life was that between father and son. The father was the head of an economic unit, with his sons as his working staff. He directed their labor and arranged for the sale of the produce. If new equipment was needed for any member of the family out of the common supply, he decided upon it. He was responsible for the behavior of his sons and, long after their marriage, he continued to direct them by moral discourse. He, with the mother, decided upon the marriages and received the brides under his protection. When the sons underwent ceremonial purification it was he, first of all, who should make the payment and receive the consequent blessing. He continued as their protector and advisor until his own death, and began very early to train one of them to carry on any office he might hold or to practice any skill. Hunting or weaving, therefore, ran in special families, where the father passed on his knowledge to his sons.

Although the father was so definitely the head of the family, he ruled, as did the chief, by moral suasion rather than by force. He and

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593 his sons formed a friendly group in which custom demanded that his should be the deciding voice. But if a son was recalcitrant, no father would take such strong measures as to oust him from the family land or otherwise discipline him. The attitude of most fathers was one of extreme protectiveness: "My son has moved away to get more land but I'll be watching him. As soon as he has any trouble, I'll be right there. I have to help him: he's my child" (2). The Papago attitude toward a son is so different from the Hebrew attitude of proprietorship that a Papago being told about the atonement protested: "A God who would let his own son be killed cannot be my God. No father should do that."

A father's attitude toward his daughter was far less intimate, for she was part of the female group and received her instruction from her mother. But she listened to his moral discourse at night and was lectured on important occasions. It was his responsibility to see that she was a desirable citizen and one informant thought that in old days a father who failed to see that his daughter was segregated at the menstruation period would be whipped. The father, with the mother's help, selected a husband for her and made the proposal. After that he handed her training over to her father-in-law. Sometimes he retained his protective attitude toward her, summoning her at harvest to help herself from his field, (I. 4. A. 1) and sometimes carrying her gifts. (No. 2 takes meat seventeen miles to his married daughter whenever he kills a beef.) If she was widowed or divorced, she returned and he again assumed responsibility for her (I. 2. H. 3). But also, if he had no sons, he might call on his daughters' husbands to help him and even if they had lands of their own, they and their wives did him service (I. 7. C).

513 614 This responsibility of the father for the patriarchal family had not, in the memory of informants, any connection with the sib as a whole. Yet the sib term, used instead of a father title, might indicate that he was a sib head, even embodied the sib like the MacPherson or the O'Donohue. But we have mentioned before how little connection the sib has with Papago life. The use of a sib title in the kin terms is in direct variance with the system of terminology. There are traces here of two incompatible customs and Papago usage seems to correspond with the majority of the kin terms in ignoring sib.

513 562 The mother, who was the head of the female group, had her most intimate companionship with her daughters. She and they were constantly together until the daughters married and their place in the female group was taken by daughters-in-law. Her sons were always occupied with the men but they were members of the home group and she cooked and cared for them perhaps until her death.

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If she was widowed, her husband's house was torn down and she lived with one of the sons. The most responsible of the latter then headed the family group and she, like the daughters accepted his decisions. When informant 26 was married against her will her mother took her side but "could say nothing against the men" her son and cousin. Again the difference in sex, which is marked in Papago life, is only partially expressed in the terms. 593 562

STEP PARENT CLASS. The step parent is assumed to be the junior aunt or uncle and is called by that term while he uses the reciprocal. Step parents are received very easily into the family. If not actually relatives, real or classificatory, they are still treated as such and given the corresponding place in the family group. 593

UNCLE CLASS. Tradition picked out the senior uncle as a special guide and mentor. The ceremonial guardian of a man undergoing purification called his protegé by the same term as would a senior paternal uncle or aunt and in rituals where the raingods are represented as addressing human beings, they also use the term. It would seem to point toward a specially protective attitude of the senior uncle and perhaps to his being chosen as a ceremonial godfather. At present there is no such practice nor remembrance of it. Behavior toward the senior uncle, who may once have been a godfather, and the junior uncle, who might be a stepfather, show the same intimate respect and if a maternal uncle or a distant uncle happened to join the family group, this behavior would be extended to him also (I. 4. B. and C; I. 1. F). 604

All uncles felt it their duty to admonish a child. "When I am with my uncle he always talks serious, telling me how to behave," (27). "If an uncle is left alone with a boy, of course he preaches to him. That is what he has to do" (22). "In the old days, people knew what was right because, besides their fathers. they had all their uncles to talk to them" (5). 604 867

An uncle took this leading position even if he was no older than his nephews. I. 8. E. 1 had nephews even older than himself but acted always as their head and protector. He looked after their cattle when he was six and they ten. When his older siblings went to cactus camp, he was the one left at home to take care of their children. He arranged the chores for his nephews and stopped their quarrels by a mere command. His status continued into adult life. 604

The same obligations might fall to a maternal uncle or to a distant uncle if he happened to form part of the family group. I. 8. E. 1 arranged a marriage for his classificatory niece with a man as old as himself and this man has respectfully taken his orders ever since.

Nephews owed an uncle help and support almost as if he were a

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Though women had few ceremonial duties of their own, the obligations of a husband often reflected on his wife, or wives, automatically, thus emphasizing the unity of the spouses. When a man was ceremonially purified, a wife went through the same ordeal mitigated only slightly because of her sex. At its end, she had the title of "ripe". Her relatives automatically shared her blessing and her danger and, to protect themselves they abstained from salt and bathed every four days. A list of affinals purified with I. 1. A. 1 is as follows: wife, wife's parents, wife's father's brother, wife's siblings in another village, with their spouses and children. The others were far away or "they would have been purified too." 593 562 607

Yet this close relationship depended on the birth of a child to the young couple. After that event, the new spouse was known by affinals as "father of my grandchild", "mother of my elder brother's child", etc. In the absence of a child there was no word available but "that young man" or that "young woman." 551 607

Death or divorce did not prevent the use of kinship terms, since these depended on the child, but they often broke up economic relationships and the ceremonial ties which derived from them. On the death of a spouse, the levirate and sororate might come into play and then all relationships remained unchanged. But these rules were by no means inviolable. If a wife died and her sister did not replace her, the children normally remained in the husband's home group, cared for by his parents. If a husband died, the wife returned to her own home group taking, at least, the young children. But if she were old and her sons able to care for her, she might remain where she was. 768 607

Gift giving relationships with the affinals depended on whether the widowed spouse was within geographic reach. One family group shows the dead wife's relative as being within the intimate economic circle since they had land there. (I. 5. D. E). No purification is recorded for this family so we cannot tell whether a ceremonial tie was felt also. 431 607 768

There is no record of gifts to geographically distant affinals after a spouse's death but relatives would, if possible, remember the children and visit them occasionally. Such children could come back for help if they failed to get any group of their own. In divorce, conditions were much the same. The woman left the man's house and probably married into a new family group so that the old economic arrangements were necessarily broken up. All her ties, economic and ceremonial, were with the new group. 768 602

These instances show that, in Papago kin behavior, sex is always important since men and women work and play in sex limited 571

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885 sometimes turned into a lascivious occasion. She and her husband,
[513] as a sign of intimacy, ate out of the same dish and deloused one another's hair.

585 The system of having the groom spend four nights at the bride's
587 house was only for first marriages and if either party had been married before, it was omitted. When the groom was already the husband of the bride's older sister, there were no formalities. The bride's parents simply announced that their daughter was old enough, received his acquiescence and brought her to him. But parents often decided to offer a daughter to a man who had a wife not her sister or who was widowed or divorced. In that case they delayed to consult their relatives and instruct the girl but then took her to him without the preliminary four nights. If the man were still very young, the negotiations might be made with his family, otherwise with the man himself. Adult women also sometimes made their own arrangements but as a rule a widow or a divorced woman who returned to her family was disposed of by them like a young girl.

"We gave my son a wife when he was seventeen. Some people came to us and said,, 'We have a daughter. She was married to a man but that man went away to the White school and when he came back, he did not take her. She is older than your son but she is industrious. She may be some help to him.' We said, 'It is true that she is older but we have seen her work. She may be a help.' So we told our son and he said nothing." (26)

A divorced woman thus recounted her experience after she had come back to her mother's house.

"A few days' later my uncle found out. He said, 'We cannot have this woman here with no one to care for her. We must find a husband.' So he went to an old man and proposed for me. I didn't
[562] say anything. No woman has a right to speak against the men of her family." (26)

MARITAL RELATIONS

595 All a man's wives lived in the same house. If they were sisters, it was said they always got along together; otherwise there might be quarrelling and he might build a separate house for one of them. The local tales abound in situations where a man had to divide his attention between two wives.

837 The pattern of female seclusion and modesty was entirely altered
706 after marriage. Women might now go to the drinking ceremonies and to the girl's puberty dance which was the outstanding occasion for sex liberties. For couples to disappear into the darkness at these times was an accepted part of the performance. Women joked

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never tasted anything like it. Wheat flour makes me sick! I think it has no strength. But when I am weak, when I am tired, my grandchildren make me gruel out of the wild seeds. That is *food*.

I used to help my mother. When I was very little I began to grind the seeds, just for a short time. When I was ten years old I did it all, for then a daughter should be able to take over the work and let her mother sit down to baskets. But I am telling you about the early days when I could only grind a little. Then we pulled the grinding slab inside the house by the fire and my mother knelt behind it. I picked the dirt out of the seeds and handed them to her, and the pot boiled on the hearth on the three stones that we kept there.

My father was very busy, for he was the chief of our village. People used to bring their quarrels to him, and I remember him sitting crosslegged under the arbor we had to keep off the sun, listening with his head bent and his arms folded, while people talked.

"My daughter disappeared with a man on the last night of the maiden's dance. I want her beaten." "How many stripes?" "Twenty." "Fifteen," said my father. He was a gay man who liked to war and to gamble. He did not like to beat women.

Some days nobody would come, and then he would gamble with the other men, throwing the sticks that we use for dice, and then moving stones around a circle as many moves as there were marks on the stick. We used to hear the men singing in a low tone, before they threw, to give them luck:

Down I shall throw
The smooth stone I shall move
Move it to the corner.

They smoked, too, and I can smell their tobacco yet, the strong wild tobacco that we do not have any more. It was tied in a long corn husk, so white, so nice, and when one man passed it to another he said: "Friend!" And the other said, "Friend."

When the sun was high, high, my brothers and my sister came home, and as each one came my mother gave them food. She dipped the gruel out of the pot into a bowl, for my mother was a good potter. We all had bowls in our house. Only my father and my mother ate out of the same one laughing together, because they liked each other. When my mother dipped out our food she said: "Do not eat it hot. You will have wrinkles." She set mine on the grinding slab to cool. "It will make you industrious," my mother said. My father said to the boys: "Do not eat it hot, no matter

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he sent for the husband. "Do you beat her?" "Yes," said the man. He was a young man. I remember how he looked at the woman, his wife, while he stood there. "Yes, I beat her. But I want her with me. I'm jealous. I beat her because I think she looks at other men." "I don't look at other men," said the woman crying. So her husband said very quickly: "Oh, I want her back. It's all right." "Will you stop beating her?" "Yes, yes." The woman said: "But he has beaten me already. Many times and for nothing. Let him pay me." "How?" "With his body," said the woman. "Let him be beaten as I was beaten." My father thought about that and he said: "All right. How many stripes?" "Fifty." "You want to kill him," said my father. "I'll make it twenty." So the man knelt down and took off his shirt. The chief did not beat wrong doers himself. He had a messenger who was called the Chief's Leg. That Leg was a man who meant much to me later on. He took the rawhide whip to beat the man, but he did not raise too many welts. Men are sorry for each other.

Another time a father came with his daughter. "This girl will not lie with the man to whom I gave her." My father looked at the new husband who had come, too, and he thought he seemed a good man. "Is it true?" my father said to the girl. "Don't you want this man?" "Yes, it's true I'm afraid." "Well, we'll beat you. Then you can decide." So they tied her hands and the girl whimpered: "I'll take him." "Take her by the hand," my father told the husband, "and lead her home. If she misbehaves, come back."

I thought about that girl sometimes and I thought I would have been afraid, too. Then I asked my mother, though I did not tell her how I was feeling. My mother said: "It's right to be afraid of men. All good girls are."

We girls never saw men except our brothers. And our brothers kept away from us now we were almost maidens. They said that sometime we might become maidens suddenly and then if they touched anything that we had touched, it would take away their strength. So the boys did not play with us any more.

But I used to think about boys when I was—let me see, we do not count our ages—thirteen. Sometimes I thought I heard flutes at night. I do not know if it was really boys playing them or if I only dreamed it. But the music drove me wild. The flute is what our boys play when they want a woman to come to them and I wanted to go.

But my father said to me: "Never talk to a man alone. If one comes to the house when there is no one there but you, then offer him food. If he is a relative, say: 'Wait till I cook you something.' Even if he is a stranger, say: 'You had better eat.' But do not talk while you feed him. And if you have nothing in the house tell him quickly so he will go away and not wait, expecting."

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The third brother was called Shining Evening and he was a man-woman. 159x
His parents suspected it when he was very young because he never wanted 838
to play with boys, always with girls. So they thought they would test him. They built a little enclosure and in it they put a bow and arrow and some basketry materials. They told the boy to go in there and play, and when he was busy they set fire to the enclosure. They thought they would see which things he saved. Out he came, carrying the basketry materials. They tried the same thing again and again after that, and it was always the same. The man-woman was very pleasant, always laughing and talking, and a good worker. She was so strong! She did not get tired grinding corn as I did, so sometimes she did it for me. That was something my husband could never do even though he was kind. It would look too bad for a man to grind corn. I found the man-woman very convenient. [462]

I lived happily with those people and of course we never quarreled. 159x
Why should we do that? And strangely, soon after I had been married, I [593]
became dangerous again, for the first time since I had been danced. We 841
told the medicine man and he thought, perhaps, I should be danced again 535
and my husband, too. Who knows what danger there had been without our knowing it. So they danced us.

But this time it was different. I did not have to work hard because I had been through all that. I did not even have to sleep in the Little House. I slept in the big house next to my mother-in-law. My husband slept on the other side of the house. Every night we danced, Ah, we danced, we danced. All my life I had wanted to do that. In the daytime I could sleep. Sometimes I slept all day and waked in what we call the red evening to hear the rattle outside the house. Have you heard the rattle when our people come up in the night to dance? Ah, good!

The old people watched me until it was over, and then my husband and [262]
I ate the white clay together, and we could touch our heads and have salt in our food and go on as before.

One day my father-in-law said: "Should not our daughter-in-law be 159x
tattooed? Her face does not look right, all light, with no black on it." So 304
my mother-in-law tattooed these four marks I have on my chin. I lay on the floor with my head in her lap and she pricked the lines with cactus thorns. Then she rubbed in greasewood soot. It hurts frightfully but if you keep still, the marks come out narrow and clear. If you wiggle they are all blurred. I did not wiggle, but I have seen girls whose chins just look as though black juice had run down them. Mine came out very pretty and, [824]
for four days, while they healed, I ate only cactus joints to make them blue.

That fall our people were going over to race with the River People 159x
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it. Then they put it up again in another place but still at Mesquite Root where they had always lived. There my mother lived and they with her. She said to them: "I didn't bring you up to have you go off with some woman. If you were girls, I would let you go. But since you are men, this is where you should stay. If some woman loves you and falls against you, bring her home. She can cook for me." So they married and brought their wives home. I have many grandchildren from those brothers.

I went back to Where the Water Whirls Around. We lived better there because we had more horses and my husband went often to sing for the sick. People gave him clothes for that singing, and we all had clothes then, not just something tied around our waists. And all the men had trousers instead of breech clouts. My husband and I built a house next door to his family. Shining Evening built one, too, and lived there alone. She used to cook beans and tortillas and have good food there. When my father-in-law died, my mother-in-law lived in that house with Shining Evening, and he was both a son and a daughter, only he was often away, drunk.

There were white men here and there on our land by that time, as there never had been. So our men began to learn to drink that whiskey. It was not a thing that you must drink only once a year like our cactus cider. You could drink it any time, with no singing and no speeches, and it did not bring rain. Men grew crazy when they drank that whiskey and they had visions. My husband did not drink. He had his visions. He said that a good man must get them as he and my father had, by suffering. But Shining Evening got very crazy. She would flirt and laugh with the men more than ever, throw gravel at them and slap their faces. Many names the men got from Shining Evening, for that is how our men got most of their nicknames.

She gave to her brother, Thundering Wings, the nickname of Skirt-string. Shining Evening was the first of us women to make a skirt that was sewed up and had a draw string. Her brother pulled it out and said: "Hey! What's this!" She giggled and said in her funny high voice: "Skirt-string! Skirt-string!" So everybody called him that. Some men wanted to buy the name, it was so funny.

I was much with Shining Evening and the women in those days because my husband was away. People would send for him from far across the desert, and he would go and sing for many nights. Then on other nights he would come to me looking strange and say: "I am going to hunt rabbits." I knew it was not rabbits, but no woman questions her husband among our people. So I lay alone on my mat, thinking that, perhaps, just now my husband was with Coyote. I wondered what the Comrade would say to him,

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horses, and there was something shining on his shoulder. It was the eyes of an owl. "What will you do with it?" I said. So he let it fly away. But I think he spoke with it after that, behind the mountain. 159x 756

He had crystals growing in him, and I know he had dreams but he had not told them yet. People only tell their dreams when they begin to cure. 159x 756 585

When he was seventeen he went to the drinking ceremony, and he met one of those wild women who run about without husbands and sleep in the arroyos. He put her on his horse and brought her home to Standing Rock. That was a bad thing. I did not like that, but we said nothing. Then she wanted money to buy things. She did not want him to stay and plant our corn with Two Bits. They went to the white man's town of Many Cottonwoods and had two children there. But that woman killed him. [836]

She was a woman who would not wait and do things at the right time. She lay with my son in the house when she should have been at the Little House. That kills the power of a medicine man. It rots his crystals and after a while it kills him, too. So he came back to stay with my daughter and left that woman. She would not come back with him, out of the town.

I went there to my poor son and took him to a medicine man, but that one said: "His crystals are all dead and dried. They build combs like bees and those combs are empty and blue. His power is dead." So he died. "My mother," he said to me, "I will come to you like an owl. You will know me." And it is true. The other day I was passing by a giant cactus, and there sat an owl in the fork and called to me. It does not happen often. I would like to hear my son call again. [775]

That wild woman who was his wife took another husband the next year at the drinking ceremony. The man's name was Jackrabbit Chief and he was an old man, but it was dark and she did not know it. She got on his horse with him and she said: "Where do you live?" "At the place of the Dead Dog," he said. The sun was coming up just then and she saw his face. "Oh, that's too far." She jumped off the horse and we have never seen her again. 159x 585

My daughter never lived with us very much. She lived with my mother and my brother, so when it came for her to marry, it was my brother who offered her. There was a man named Crooked Lightning whose sister was married to my brother. Crooked Lightning was as old as my brother. He was a singer and a good man. He had a wife who scolded him but he did not scold her. Only one day he went away from her and came to my brother, and said he needed another wife. So my brother gave him my daughter, Crescenza. She is a big fat woman now, a good woman. 159x 584 586

It has been a long time since my children were married. My old husband 159x 503 888

3: Underhill E-5 (1931-1935) 1936
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and I lived with them, and then we lived with our grandchildren. Thirty years my husband and I were together. He grew blind. He lay on his mattress all day long, and I had to pull it round the house to keep it in the shade. All the time he sang. He knew every song in the world, and he lay there singing in a low voice. Sometimes he slept in the day when it was warm and he sang in the night. We would wake up in the night and hear him singing.

Seven years ago he died. He said: "Now I'm going to rest and you shall rest, too." He meant I need not work for him any more, pulling that mattress around the house.

"But I won't come when I am dead to frighten you," he said. "Only when it's time for you to go. Then I'll come to call you. But not yet, I will not call you yet. First you'll hear some man say: 'I want to marry you'."

The next year I did. I had great grandchildren then, but still a man came and asked me to go to his house. But I was tired. I said: "No, I am too old. I cannot cook for you."

So I stay now with my grandchildren. Don't you think my baskets are good? I make them all day—all day long, and the young women do the cooking. While I work I hear voices: "Put a turtle there! Put a Gila monster here! Here put a zigzag." Then I seem to see a woman holding up the finished basket and I know how it will be.

I like to work at my daughter's house, at the Burnt Seeds. She has corn meal there and cactus seeds. I can eat when I live there, and every year I go with her to the drinking ceremony. They want me, for I can sing. But when I go to someone's house I have to stay a long time before I can walk back. It is not good to be old. Not beautiful. When you come again, I will not be here.

4: Joseph et al D,E-5 (1942-1943) 1949
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chapter iii, most families who own cattle do little slaughtering for themselves and thus do not eat the organ meats and blood which were an important part of Papago diet in the old days. School lunches are helping to supply some of these dietary deficiencies, but experimentation and education will be necessary before home diets are improved.

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THE PAPAGO HOUSEHOLD

The family is the most important unit in the Papago social structure, whether home is a tiny structure of wattle-and-daub or a five-room house with a shingle roof, wooden floor, refrigerator, washing machine, and radio. Family solidarity is strong. Most often, and ideally, a household consists of the old parents, unmarried sons and daughters, and married sons with their wives and children—three generations in all. But, since relatives may always be depended on for hospitality, the constitution of the household shifts as convenience and necessity require. Any relative is given a temporary or permanent place in the domicile as long as he is willing to assume his share of responsibility for the family livelihood and to fit quietly into the family structure. It is a rare household that does not include a widowed daughter, a distant cousin, a child whose parents have died or remarried, or an "illegitimate" child. Brothers or sisters of the old parents (also regarded as grandparents by their siblings' grandchildren)[3] may also be part of the family. Many and varied are the combinations of relatives who may live together.

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Thus a Papago child is usually born into a family that includes not merely his father and mother and brothers and sisters but several other relatives. The precise combination does not signify. Whether his grandparents are maternal or paternal, whether the other adults are his aunts and uncles or more distant relatives, a child's family relationships are such that the absence of one particular relative is no deprivation, if there is another who can take his place. Both the child and his relatives are prepared to accept substitutes even in the essential roles.

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Every relative, however, has his proper designation. Some kinship terms differentiate persons who would, in English, have a common appellation. Thus there is a different term in Papago for an uncle who is the mother's younger brother from one who is the father's older brother. On the other hand, the same terms are used for persons who are differentiated in English. Brothers and sisters and all degrees of cousins are called by one of two terms; these terms do not distinguish sex but rather the comparative ages of the speaker and

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3. Siblings are children of the same parents.

4: Joseph et al D, E-5 (1942-1943) 1949
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593 601 the one addressed.[4] The old Papago terms are still in everyday use, but a few English terms such as "mamma" and "daddy" are coming into vogue among the more acculturated families, and personal names are more frequently used in addressing relatives near one's own age, when formerly the kinship term would have been used.

601 The Papago kinship terms are not merely convenient designations, for they indicate patterns of behavior among relatives. The cousin who is addressed by the same term as a brother is treated much as a brother. The emphasis on age in the kin terms is directly linked with the Papago principle that the older is always in a position of authority over the younger (which is discussed in Part II of this study).

551 In addition to the kinship terms by which he is addressed and referred to by his relatives, a Papago has at least two personal names. According to an old Papago custom, still followed by some families today, a medicine man gives the child a name, usually one which had come to him in a dream.[5] This name is believed to have magic power and is seldom used in reference or address. A few old people are still known by these names.

In more general use, particularly among the men, are nicknames bestowed because of some personal eccentricity or experience. These names, frequently given to the men by women, may have sexual connotations. Women liked "Women Hobbled Him" and tried to keep him near them; the bride of "No Blanket" left him because he had no blanket; "Spinach" went courting on a green horse. Women also may have nicknames: "School Bus" had her dates near the bus; "Red Shoes" liked bright footwear. "Heron Legs" and "Shiny

4. The kinship terminology is of the "Yuman" type. Its characteristics are these: (1) emphasis on distinctions of sex and relative age, the treatment different according to generation; (2) a differentiation of parents from their siblings and of siblings from one another. In the two ascending generations maternal and paternal lines are distinguished as well as sex; sexes are undifferentiated in one's own and the two descending generations. In the first ascending generation, the sex of the person addressed, his age order in relation to the speaker's parent, and the relationship to which parent are all indicated. In ego's generation all siblings are either older or younger than ego. Cousins are addressed as older and younger siblings, the term depending on the relative age of the parents. In the first and second descending generations there are no distinctions in relative age nor in the sex of the person addressed; the only difference between male and female speaking is that the father and mother call their children by different terms, that used by the father signifying "little one" and that used by the mother, "born from my womb." In the grandparent class all are "grandfather" or "grandmother." Thus, in the parent, and aunt and uncle class, the relationship to one's parents can be determined; in ego's generations the relationship to one's self, but in the descending generations only the sex of the parent speaking. The kinship terminology is a reflection of the authority system in terms of relative age and of patrilocal residence. Underhill also regards it as reflecting the sororate and levirate which no longer exist (Ruth Underhill, *Social Organization of the Papago Indians*, p. 39).

5. *Ibid.*, p. 157.

4: Joseph et al D, E-5 (1942-1943) 1949
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581 Normally Papago marriages run smoothly and are quite stable. Whether the new home is with the groom's or the bride's parents, the other partner does not suffer an abrupt transition from his old home situation. As before, he is expected to work industriously to help earn the family living, to defer to his elders, and to be modest and inconspicuous.

593 885 At first the new couple may be the juniors of all other adults in the family group, and they have a corresponding lack of influence. During the first months of marriage the bride must prove her ability to fit into the family and do her full share of work. There may be some reserve toward her as a person who is not yet fully one of the group, but, with the birth of the first child, her status changes considerably. The chances of her going home to her parents are greatly diminished. The interests of the new mother and the household have now converged in the child, and she is bound to the others by a very tangible and important tie. She goes about her work with a new assurance and no longer stays in the background when there are visitors; instead she will be called on to display the youngest member of the family. There is a new warmth in the voices of family members when they speak of her, and she is more often mentioned and considered rather than simply included because she is present.

The young father's status is also changed, for he is no longer an irresponsible youth but a man with a family. His opinions in household matters are more seriously considered, and he can speak with assurance in discussions among the men. Paternity is not a prerequisite for recognized adulthood among Papago males, but the birth of a child undoubtedly contributes to the dignity of a man's position.

593 Gradually, as they grow older and have more children, the couple will assume more responsibility for family judgments. Ideally they will at last reach the position of being the seniors in the household, with the highest authority.

587 If a man's wife dies, he is likely to remarry. The children may remain with him or may be cared for by his, or his first wife's, parents. If a woman loses her husband, she may continue to live with his family, particularly if she has children, but ordinarily she returns to her parents' home.

586 Naturally, not every marriage is successful, and divorce, usually for incompatibility, is not uncommon. One or both parents may remarry, the children of the first marriage remaining with their mother or being cared for by grandparents, whichever arrangement suits the new couple. In the case of Indian-custom marriages, divorces must be obtained in the tribal court (see chap. vii).

4: Joseph et al D, E-5 (1942-1943) 1949
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PERSONAL RELATIONS IN THE HOUSEHOLD

611 593 Papago society is patriarchal; there is always a recognized "head of the house," and his identity is never in doubt. In a typical household of three generations, the grandfather holds authority over the group, and each married son is the head of his own family. If the grandfather grows too old for active responsibility, his authority passes gradually into the hands of the son who is generally acknowledged to be the ablest—not necessarily the eldest. If the old man dies, his wife becomes titular head of the house, but she may depend upon her sons for decisions. The Papago do not practice primogeniture, and the seniority pattern is not rigid. Although the head of the house always has the final word, he has a strong obligation to solicit and consider carefully the opinions of all the other family members before final decisions are made. Even little children may be consulted in things which concern them directly, and a child's decision as to whether he wishes to go to school or to the hospital is seldom questioned. Thus there is much give-and-take in household relationships, and final decisions on family matters usually represent the opinion of the group.

561 Certain deferences are almost unfailingly observed. Foremost among these is respect for elders. Seniority automatically conveys authority; the child obeys his parents, but he must also defer to his older brothers and sisters. Nor is this merely a pattern for young children. Each person in the family seems to have some authority over all those younger than himself; unmarried daughters living in the household, even if they are over thirty, pay decided deference to their parents and older brothers and sisters and discuss any important matter with them. The young men do the same, but they have more freedom of decision than their sisters.

562 [611] Men as a rule have greater prestige and authority than women. Descent is reckoned through the male line, and inheritance is from the father. Older brothers have more authority than older sisters, and all boys expect their sisters to wait upon them in the home. It is felt that a woman should not travel outside her village unless she is escorted by a man of her family,[6] presumably to protect her from the advances of other men. Men usually receive and spend the family's cash income. Even if a woman has a strong personality and actually makes decisions, the man is always the family spokesman, and the woman will disclaim authority, at least in public. A telling rebuke to a wife is "Do you think you are the head of the house?" Women are free to become "medicine men," but few do; neither do they hold village offices nor partici-

6. This custom is gradually being modified in the East.

4: Joseph et al D, E-5 (1942-1943) 1949
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from realizing that he is being refused. His mother will hide candy and tell him that it is all gone. When he is being weaned, he is not told, "No, you can't nurse any more" but rather, "Look, see brother riding the horse!" or "Let's go see Grandma."

Other than diversion and mild deception, the only sanctions invoked are supernatural forces or some non-Papago enemy. The child is told that he must not play with animals because they will make him sick or they might be ghosts. A mother who was visiting the writer tried to divert her child's interest from a Yaqui dance mask with which he wished to play. When these attempts failed, she said in a tone of fear, "You must not touch it. It is a ghost!" The boy turned away from the mask at once and did not glance toward it again the whole evening. After a hard tumble, his mother told him if he did not stop crying the Japs would come and get him.[7] The child became quiet immediately. It is significant that, in using threats of the supernatural or the enemy, the mother sidesteps responsibility for the denial; it is not she who refuses the baby but an outside agency potentially harmful to them both.

Corporal punishment of any sort is seldom used on Papago children under five. Slapping is not employed, but families with training in white ways sometimes spank their babies; it is more frequent in the more acculturated eastern districts. One widowed mother who worked at a post silenced her howling three-year-old by plunging her into a bucket of cold water and scrubbing her roughly from head to foot, scolding all the time, "I guess you are too hot, too hot in the head. Maybe this will cool you off!" Probably if the child had been at home, she would have received at most a scolding.

THE BABY AND HIS FAMILY

At least until the time of weaning, his mother is the child's chief source of pleasure and blame. As long as he is a "child" (i.e., under twelve years), he is fundamentally her charge and her responsibility. After weaning, the child is not so constantly with his mother as before, but she is usually near by to help or console him. The importance of the mother-child relationship is very clear to the Papago, as they frequently indicate: members of a family who are approached for interviews about a child will say, "You will have to talk to his mother"; when a baby cries at a fiesta, the bystanders ask, "Where is his mother?"

Although the mother-child relationship is of greatest importance to the

7. Among the Sioux, crying babies are sometimes hushed by being told that a white person will get them (see Gordon Macgregor, *Warriors without Weapons*, p. 128). In the incident just described, the presence of a white person prevented such a threat, if the mother had been in the habit of using it.

4: Joseph et al D, E-5 (1942-1943) 1949
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young child, he has contacts with other family members from the day of his birth. Regardless of the identities or ages of the persons involved, their relationships with the baby are governed by the same principles as the mother's: a child should be happy; he should have what he wants. Their methods of dealing with the child are essentially the same as the mother's, and the degree to which they employ these methods depends on the intimacy of their associations with the child and their kin ties with him.

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It is the grandmother who comes closest to the mother relationship with the child. Ideally this is the paternal grandmother who belongs to the household or lives near by; however, with changes in the old pattern of patrilocal residence, the grandmother of the household may be the mother's mother. In either case, she is a second mother to the baby. She probably assisted at his birth and is intimately associated with him throughout his babyhood. A familiar scene in Papago life is that of the mother and younger women of the household working under the ramada, while the grandmother, relieved of active duty, sits near by swinging the infant in his hammock or holding him in her arms. He soon learns that it is she who is nearly always free to answer his cries and that she is more patient and anxious to please him than the younger women or his brothers and sisters. Hence the child will go to his grandmother as readily as to his mother, often more so. Until he is weaned, the baby is never left by his mother with anyone but the grandmother.

Because of the grandmother's role as substitute mother, the child does not resent being left with her during weaning and always seems glad to go to her. After weaning he frequently stays with her when his mother wants to dance at a fiesta or work away from the house. The old lady expects to share the care of her grandchild and expresses her joy in having him with her by smiles, loving words, and caresses.

To the child the grandmother is, first of all, a gratifier and a champion. As he grows a little older, he sees her authority over all the other children and the adult women of the household as well. Her supervisory position does not affect him much as a very young child, but his early awareness of this role helps to teach him the patterns of authority in the household. Perhaps it also smooths the path of his entrance into the next age group, when he also will be subjected to her direction with somewhat less indulgence.

Grandfather, too, is a source of pleasure to the baby. If he is still active in the fields, the child will not see so much of him as of the grandmother, but the old man will always play with him after the day's work. If the grandfather is too old to do heavy work, he will probably spend many pleasant hours watching his grandchild. Then, or in the evening, when the family gathers, the small one

4: Joseph et al D, E-5 (1942-1943) 1949
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may hear from grandfather some of the old Papago songs or stories and lectures on the virtues of industry and honesty. The baby soon learns that grandfather has authority over everyone in the household, even the baby's own parents. By the time he is old enough to run errands, he will show to his grandfather the respect and obedience due to the head of the house. 603 854

It should not be assumed from the emphasis on the mother's and grandparents' relationships to the baby that the father is merely a figure in the background. A man shares very little in his offspring's training in the first four years, for he must be away from the house most of the day. When he is at home, the father may watch the baby for short periods if all the women are busy, but if the child needs special attention, the women take over. Away from home, though the small Papago is primarily his mother's charge, the father is perfectly willing to help; in town or at the fiesta, if the mother has other cares at the moment, the baby is not infrequently seen in his father's arms. 593 854

A father shares the pleasure of all the Papago in having children and is free to express it. Tots reciprocate their father's love, and many show great joy when he comes home in the evening to play with them. The baby also early becomes aware of the father as the family protector. The child and his mother rarely leave the village unless the father accompanies them. A mother sometimes quiets her child by warning him of supernatural dangers that may come while the father is away and unable to care for them; the child knows that it is his father who talks to strangers and drives away coyotes that prowl too near the house. At night the little one knows the intimate physical protection of both parents, for he sleeps between them.

Frequently the little child is assigned to the care of a sister or girl cousin of from eight to eighteen. (If there is no girl in this age range, a smaller girl or even a boy acts as a guardian, and boys seem to attach no stigma of effeminacy to the task.) The guardian shortly comes to perform for the baby almost every service that the mother does except nursing, and if she is left in complete charge, as she occasionally is, the girl will direct and correct the baby exactly as his mother would. The relationship between the guardian child and the baby is an intimate one; if the guardian is not much older, she may show impatience with her charge, but the two usually get on well. 857 854

Other members of the household may be adult aunts, uncles, or cousins of various degrees. With the women the baby's relations will not be very close until after he is weaned. These women will tend him when mother or grandmother is otherwise occupied and will indulge or correct him as she does. After the baby walks and joins a play group of his siblings or cousins, the 602 854

4: Joseph et al D, E-5 (1942-1943) 1949
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always get odd jobs, such as mowing lawns, in the cities. Almost every youth in the western districts works at the Ajo mine at sometime between the ages of eighteen and thirty. Here at unskilled labor he can earn $3.00 a day; in wartime wages ran as high as $7.00.

Papago youth in mines, in cotton fields, or on ranches work side by side with other Indians or Mexicans and have little direct contact with whites. White employers treat the Indians with friendliness and often make concessions to retain good workers, but away from work the Indians live together or with Mexicans and Chinese in the poorer quarters of the city, so that it is the lower strata of economic life in Arizona with which they become familiar. They do not, however, experience some of the discriminations endured by minority groups in many parts of the country: most cafes serve Indians, and they are not segregated at the movies and other public places.

Young people working off the Reservation are relatively free from family influence, and, though many send part of their wages home, they still have much more money to spend than they ever had before. Now and then girls on their own in the city drift into trouble and are sent home, but they seldom become recognized prostitutes. Boys are likely to spend a good deal of their new-found wealth on liquor; their families at home expect the boys to do some drinking, still they worry lest the lads become involved in brawls that will lead to the white man's jail.

The youth himself is terrified of the law. Instead of being reassured by the supposedly impersonal and impartial character of white men's justice, he fears what seems to him its rigid inflexibility. If he does wrong at home, his family may lecture him or even call in the village elders to talk to him about the error of his ways, but the youth knows that he will be judged on his own merits and not on what is written down in a white man's book. Most important, he will not be shut up far from his family and his desert.

Sometimes young people marry when they leave the Reservation to take jobs. By and large, however, they go for only short periods or at most a few years. Family ties may become tenuous, but they are seldom broken. The wage-earner usually sends money home and expects to return to the village some day.

GETTING READY FOR MARRIAGE

Papago boys and girls do not associate in unchaperoned groups, for the girls are kept under constant surveillance. In the old days a girl who went unaccompanied away from the house cluster was considered fair game for any man or boy. Even today in her home village a girl never goes anywhere alone, unless

4: Joseph et al D, E-5 (1942-1943) 1949
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Chapter XI

THE PAPAGO CHILD IN HIS SOCIETY

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IN THE three chapters immediately preceding we have watched the Papago child grow up and approach the threshold of adulthood. We have seen what he learns and how he learns. It may be worth while at this point to consider briefly the applicability of this knowledge and why the child acquires it as easily and well as he appears to do.

183 As we have seen, Papago mores governing the distribution of authority, and
593 patterns of behavior among individuals are few and simple: young children
602 should always be indulged; age has precedence over youth; superior status rightfully belongs to males; and, in all important matters, there should be unanimity of decision among those concerned.

These principles are so universally applicable that a Papago always knows how he is expected to behave when with other Papago. At the same time, these principles act as checks on one another and thus protect the individual. The oldest male of the group, who is granted authority on two counts (sex and age), cannot hold absolute control over his group so long as each member must approve his plans before action is taken. An old man is, logically, a leader in this society, but to wield power he must have character and wisdom that command respect. Similarly, any person who attempts to coerce those younger than himself may always be put in place by someone older. Ultimately, then, a Papago governs only to the degree that he has the consent of the governed, and concentration of authority is virtually impossible.

In the large Papago household, consisting of many people of all ages and both sexes, and in which there is always need for concerted action, these principles are in constant practice. A child has unlimited opportunity to learn, both by direct participation and by observation of the behavior of others.

Two facts are noteworthy in their effect on the development of the child's personality. First, the principles apply equally to *all* members of the household. No one relative, not even the mother, is so singled out that he has exclusive

4: Joseph et al D, E-5 (1942-1943) 1949
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rights to the child's affection or obedience. Just as there is no heavy emphasis on any one individual, there is also no individual who must be treated according to a unique set of rules (such as mother-in-law avoidance or the special relationships of nephew and maternal uncle which obtain in some societies). Though a child often feels no special intimacy with any one person in the household, he may cultivate such a relationship with whomever he pleases. 183 593 602

A second noteworthy fact is that the rules for behavior in the household are applicable to relationships with other Papago. It is assumed that a child's personal contacts will be with blood relatives, whether in his own or another village, and for the most part they are. Furthermore, the pattern of mild domination by the elders, tempered by careful consideration of each individual's opinion, persists in the larger affairs of village, district, and tribe. It is true that, in the recent development of district and tribal councils, the need for knowledge of English and of white ways has increased the status of young men and women with schooling. In the household and in local affairs involving only Papago, however, the old pattern still prevails.

The survey of Papago's interpersonal relationships has shown that there is no abrupt break between juvenile and adult life; there is no period of training, the end of which signals absolute maturity or heralds the sudden assumption of full adult responsibilities. There are no separate rules for the conduct of or toward youngsters. 183 84

The indulgence granted to young children may appear to contradict the above statements. But this indulgence may be regarded simply as an exaggerated respect for the child-individual's opinion. Because his rational faculties are as yet insufficiently developed and his training in group responsibility is in an embryonic stage at best, he must be humored in order to maintain peace within the family. As soon as, and to the extent that, he is capable of reasoning, the Papago spare no time or effort to work him into his proper position within the group, i.e., one individual with the right to a voice in and, ultimately, the approval of the course of concerted action. 183

By the time a Papago has reached biological maturity, he has, in general, accepted his role completely. He has achieved a neat balance between self-gratification and group consciousness, whereby he molds his personal desires into forms acceptable to the whole group.

It should be reiterated that no Papago child learns proper behavior by memorizing rules. He is told that a good man is one who is honest and industrious, kind and peaceful, but he eventually gains a reputation for industry only if he heeds the words of his elders—beginning with requests to bring in wood or tend the baby. It is equally certain that he can maintain peace with 183 84

4: Joseph et al D, E-5 (1942-1943) 1949
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PAPAGO SOCIETY AND THE INDIVIDUAL

While the number of persons mentioned in answers to the Emotional Response Test was too small to analyze the results for differences between western and eastern communities, this could safely be done with regard to the disciplinarians named in the Moral Ideology Test. The most important difference between the two districts lies in the much greater attention paid the family by western children, who indeed seem to reserve the right of approval and disapproval almost exclusively to their parents and grandparents (see Table 18). Reward and blame are more evenly distributed than in the East; the father's role as a disciplinarian, particularly as restrictive agent, appears rather strong—even to the girls—and, though grandparents and the mother are mentioned more often as praisers, they, too, are often noted as blamers.

TABLE 18

PERSONS NAMED AS CHIEF DISCIPLINARIANS BY PAPAGO BOYS AND GIRLS OF TWO AREAS (ROUNDED PERCENTAGES OF ALL PERSONS NAMED)*

	Western Papago			Eastern Papago		
	Boys	Girls	Total Group	Boys	Girls	Total Group
Whole family	80	84	82	65	67	66
Father	35	21	28	20	10	15
Mother	30	38	34	13	44	28
Grandparents	5	9	7	5	..	3
Age mates	4	4	4	6	7	7
"Everybody"	4	6	5	14	9	11
Teacher	..	..	..	4	9	6

* For source of data see Table 17.

In the East the father and the grandparents seem to have lost much of their importance as disciplinarians for both boys and girls. Their place, particularly as blamers, has apparently been taken by age mates, by the undefined group of "everybody," and by the teacher. This move away from the family is less evident in eastern girls, who show even more regard for the reassuring, approving role of the mother than western girls. But eastern boys reveal clearly a trend toward detachment from the family, since for them both parents have lost much of their influence. On the whole the impression is that in the East the restrictive functions of the family have been comparatively lessened, while those of assurance and reward have been preserved to some extent.

The results of these two tests confirm the tentative conclusions advanced in previous chapters in which the psychological effects of Papago social organization, child-training, and outlook on life were analyzed. The reader will recall that several times—in discussions of the role of the supernatural, cooperative work, and common disciplinary experiences—it was inferred that

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security and protection felt by children within the family must necessarily be very strong. It seems that for the individual Papago the family constitutes at once the main basis for survival, a major incentive for struggling with life beyond the most elemental individual needs, and the chief haven of refuge from dangers which to a disproportionately high degree are conceived as existing in the extra-familial world.

In Papago society the family is the only stable element on which the individual can rely. Originally it had no serious competitors—no communal institutions, ceremonial systems, or superimposed authoritarian organizations which might have functioned as substitutes toward which the individual could turn for support in times of stress and insecurity, or which might have served as fields of action. Elements of unpredictability and arbitrariness in the supernatural seem to have more psychological significance than the assurance derived from this concept. As previously suggested, this may increase the security and desirability of human companionship, specifically that of one's relatives, whose possible magical power will probably at least be a known quantity. On the other hand, stability of the family, which so completely and permanently fulfils its function of feeding, clothing, and protecting the individual throughout life, even in cases where he cannot or will not co-operate, has not developed to any extent those often concomitant restrictions of direct pressure upon the individual and severe limitations of his freedom of action.

Relations between the individual members of the family are little formalized, despite the relative supremacy of males over females and of age over youth. This principle reserves to the oldest man the right of speaking first but requires him then to listen to the opinion of every member of the household; it leaves decision for action largely to common discussion and agreement; it does not concentrate privileges on one side and duties on the other but distributes them in such a way that they fit organically the natural inclinations of the sex and age of the various individuals.

Such a distribution is psychologically sound. The resentment which may arise in old age from loss of physical ability is compensated by increasing prestige. Surplus energies and emotions which in the young adult and middle-aged man and woman may easily result in aggressive pursuits and self-destructive suffering are to an appreciable extent absorbed by responsibility for and pride in being the chief providers for the family. The child, receiving the greatest share of affection and indulgence, is protected from too great and too early demands on his physical and mental strength. Finally, the esteem, rights, and privileges granted to women because of their childbearing capacity compensate them for the limitation of their sphere of influence and activity.

4: Joseph et al D, E-5 (1942-1943) 1949
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In such a setting interpersonal tensions are probably seldom caused by discrepancies and conflicts between social demands and individual inclinations but probably arise generally between individuals of different temperament and character. Children are chiefly trained in loyalties to persons toward whom, as their immediate and earliest sources of gratification and affection, their loyalties naturally tend to develop. As they grow up, they do not have to acquire new ones which may conflict with or obscure the old loyalties.

For the boy, this line of loyalty to those who fed and protected him as a baby may go unbroken through his whole life. The girl who leaves her own family for her husband's household has her loyalties disrupted, but the situation and the roles of various family members in the new home are usually a replica of those she has known. She has to exchange parents for parents-in-law, but whether she succeeds in transferring her loyalties is a matter of personal circumstance and not one of changed social requirements.

Both boys and girls grow up in the certainty that they themselves will some day take over the roles of those to whom as children they are most closely attached. There were in the Papago social system no officially sanctioned aims which were opposed to or superimposed upon becoming a father or a mother. Being a dreamer, a visionary, or a medicine man was not an aim but a compelling gift from the supernatural, and people who received this gift normally combined it with raising a family, using it as source of extra income, just as they do today. The "light woman" and the *berdache* (the man who dressed and behaved like a woman)[2] were relatively rare but socially tolerated deviations from the normal pattern of fatherhood and motherhood, and they were not set up as goals. Even today any other goals than being successful fathers and mothers are importations from an alien culture.

Still another factor which probably eases relationships between parents and children, and particularly the identification of the boy with his father and of the girl with her mother, is the virtual absence of the idea of personal achievement and progress in Papago culture and child-training. The individual child, and each generation of children, is not encouraged to outdo his parents and grandparents but to become like them. This stability of tradition helps eliminate friction and conflicts which occur between parents and children with different aspirations and values.

Thus, among the Papago, identification with the parents is highly desirable, undisturbed, and favored by social conditions. These same conditions which require from the child gradually increasing co-operation modeled exactly after

2. There were no female transvestites (see Ruth Underhill, *Social Organization of the Papago Indians*, pp. 16–87).

4: Joseph et al D,E-5 (1942-1943) 1949
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157 593 the living and working pattern of adults, particularly of the father and mother, will to a certain degree prevent children from maintaining infantile ties as they grow up. Identification will slowly be guided toward, and become, self-lived reality. Variations in emotional attachment and interpersonal disturbances may be assumed to be based largely on individual experiences and personality constellations within different families.

These conclusions suggested by cultural studies are borne out by the test results obtained from Papago children. In none of the other Indian tribes (or among midwestern white children) are the boys' pleasant emotional references so concentrated around their fathers or the girls' around their mothers. The difference by which pleasant experiences of Papago children with their parents outweigh the unpleasant experiences is the highest found in any tribe except the Navaho. The deep influence exerted by both parents and the high regard which the children have for their discipline are most clearly reflected in the western Papago children's answers to the Moral Ideology Test, which also show the father's relatively greater restrictive power in this moderately patriarchal society.

157 578 593 The only signs of potential hostility toward specific members of the family by an appreciable percentage of Papago children and which therefore may be inherent in Papago social organization are in the children's attitude toward their brothers and sisters, particularly toward those of the same sex. Brothers and sisters are far more often connected with unpleasant emotional experiences than are parents. Especially in incidents which rouse the children's anger and indignation, the difference between the amount of provocation attributed to brothers and sisters, on one hand, and to the parents, on the other, is very striking.

Such results suggest that the rules of seniority may in fact not always be accepted without difficulty and may themselves be an irritating institution. However, the girls relate their sisters at least as often with pleasant as with unpleasant emotions; it is the boys who show hostile feelings more clearly. Quite conceivably they are exposed to uncontrolled pressure from their older brothers while working in the fields in the father's absence, while the girls, staying around the house, are under more constant supervision by their mothers and grandparents. The test results also show that the boys ascribe functions of discipline less to parents and more to various other family members than the girls do. That difference in exposure may indeed influence the relationship between siblings is further supported by the findings that only the boys recall frightening experiences caused by their brothers, while the girls seem to be free from fear of both brothers and sisters.

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The Thematic Apperception Test, too, reveals similar signs of interpersonal disturbances. The interpretation of its results, without differentiating between the attitudes of boys and girls, states that the establishment of a functional relationship between brothers and sisters may be a point of conflict.[3] But this conflict seems to be only temporary and apparently does not hamper adult adjustment.

Papago boys, who have more opportunity for activities and personal contacts outside the family than their sisters, more frequently mention nonrelatives in connection with happy experiences than do the girls, who connect most such experiences with members of the family, their usual companions.

Very little was learned from the tests about the emotional relationship between boys and girls outside the family. The Rorschach and the Thematic Apperception tests reveal on the average only slight sexual anxiety in adolescent children. In the Emotional Response Test, age mates of opposite sex were not mentioned once in connection with pleasant memories, though there was some mention of them when unpleasant occasions were recalled. Boys and girls, but particularly the former, acknowledged being ashamed (i.e., embarrassed) in front of the other sex, and a few boys admitted getting angry at girls. But this is all we learn.

So far as observations and reports indicate, Papago marriages are normally stable. Fidelity of husband and wife seems to be quietly assumed. Courtship and the selection of partners as they take place at present are little restrained by family authority, except in cases of close relatives, as of first cousins, in which event the match is condemned or at least considered undesirable. Romantic love, however, is not one of the important concepts and values in Papago culture. The emotional value of the relationship between man and woman seems to be viewed almost entirely from the aspect of their adjustment to the Papago ideal of family unity: husband and wife are considered enviably happy if they have many living and healthy children, if they are industrious, and if they co-operate peacefully and harmoniously with each other and with the rest of the family. Mutual loyal attachment apparently is conceived and officially sanctioned as growing out of just this active participation in and adjustment to the physical and spiritual needs of the family group and not as developing from the perpetuation of two people's passion. A marriage based mainly upon these values is likely to remain stable and relatively undisturbed, even when there are extramarital sex relations.

Boys' premarital love affairs are considered natural and may be an occasion for joking and teasing on the part of adult relatives; but, if the affair appears

3. Henry, *op. cit.*, p. 3.